A

# SERMON

PREACH'D at

## *RICHMOND* in *Surry*,

On *Thurſday* the Firſt of *May*, 1707.

BEING

The DAY appointed by Her Majeſty for a General Thankſgiving, for the Happy UNION of the Two Kingdoms of *ENGLAND* and *SCOTLAND*.

By *N. BRADY*, D. D. Chaplain in Ordinary to Her MAJESTY.

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# SERMON

St. JOHN, Ch. 10. *the latter part of the* 16*th. Verſe.*

*And there ſhall be One Fold, and One Shepherd.*

WE are, by the pious Care, and juſt Authority of the Government, commanded to aſſemble our ſelves together this Day; in order to offer up our *Praiſes* and *Thanksgivings* to God, who is the *giver of all good Gifts*, for a *wonderful Bleſſing* lately vouchſafed unto theſe Nations; and that is, the *Uniting* of the Two ancient Kingdoms, which formerly *divided* this Iſland of *Great Britain*, into one *Body Politick*, animated with the *ſame Soul*, and governed by the ſame Maxims and Conſtitutions, a *Bleſſing*, which tho' aim'd at throughout all the laſt Century, has been reſerved by Providence as a peculiar Ornament, to ſet off the glorious Reign of Her *preſent Majeſty*; a *Bleſſing*, which, beſides the Advantages in *View*, is big with many others, which to us are *undiſcernable*, and which *Time* only can diſcloſe to the *Ages* that come after: and by which

(I firmly believe) a greater Shock is given to the common and profeſſed Enemy of our Church and Nation, (eſpecially as to his Deſigns upon Us of *theſe* Kingdoms,) than by all the *Wonders* of our late unparallelled *Succeſſes*. We ought then to be affected upon the proſpect of ſuch Benefits, with a Gratitude and a Joy *proportionable* to the Occaſion; we ought to teſtify *how good, and pleaſant a thing it is*, for *Brethren to dwell together in Unity*; and ſhould expreſs a hearty ſenſe of the great Happineſs we enjoy, in being thus made *One Fold under one Shepherd*.

In theſe Words our *bleſſed Saviour* ſeems probably to allude, to a remarkable *Propheſy* in the 37*th*. of *Ezekiel*, to which you are referr'd in the margin of your Bible; only he improves it according to his uſual method, by ſuperadding a *ſpiritual* ſenſe to the more *common* Signification. Towards the middle of this Chapter the Prophet, being to foretel, the future *Union* betwixt *Iſrael* and *Judah*, which was formerly rent in *Two* by the Defection of Ten Tribes, in the Reign of *Rehoboam*, Son and Succeſſor of *Solomon*; is commanded to illuſtrate it by the plain and eaſy *Type*, of taking *two Sticks* to repreſent the *Two Kingdoms*, and *joining them together till they became One in his hand*. And

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*when the Children of his People ſhould ſpeak unto him, ſaying, Wilt thou not ſhew us what thou meaneſt by theſe things?* He was to anſwer, *and ſay unto them, thus ſaith the Lord God; I will take the Children of Iſrael from among the Heathen, and I will make them* One Nation *in the Land upon the Mountains of Iſrael, and One King ſhall be King to them all; and they ſhall be no more Two Nations, neither ſhall they be divided into Two Kingdoms any more at all;* ---- *and* David, *my Servant, ſhall be King over them, and they all ſhall have One Shepherd.* News of ſo conſiderable and comfortable Importance, as was thought ſufficient to buoy up their Spirits; when their Eſtate ſeem'd as deſperate as that of *dry bones*, to which it is compared at the beginning of this Chapter; but which by ſuch an amazing Turn of Providence as *This*, were capable of being *covered again with Fleſh*, and of having freſh *Life* and *Vigour* communicated unto them. This then is that noted Paſſage of the Old Teſtament, to which we may ſuppoſe our Saviour had an Eye, when he aſſured his Diſciples in the *New* Teſtament, That in order to make his Church compleatly happy, *There ſhould be One Fold, and One Shepherd:* And I am the more fully confirm'd in this Opinion, by conſidering the Circumſtance of *Time* in which he ſpoke

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it, just when he was about to be Vilified and Crucified, when his Followers were to be left as a parcel of *dry bones*; whose hopes and expectations were quite *dead* with him, and were afterwards to be *revived* by his *Resurrection*. And therefore for these Reasons, although I am not ignorant, that he *chiefly* applies this Promise to the Affairs of his Church, and the incorporating into that both of *Jews* and *Gentiles*, yet I shall not be in Fear of *over-straining* my Text, if I take in its relation also to *Temporal* Concernments; and endeavour to shew how serviceable it is to *both*, to have any People become *One Fold under One Shepherd*.

First then, it is a great advantage (I say) to the *Temporal* Affairs of any People, to *become One Fold under One Shepherd*.

UNITY is that invisible Band and cement of Souls, which makes the Designs and Interests of several Persons, become inseparable, and of a piece: From hence results, that useful and agreeable *harmony* of Actions, which causes all their Concerns to be amicably transacted, without any Opposition, Disorder or Interruption. From hence arises, that amicable Complacency and Satisfaction, which *one Man* takes in the advantages

vantages of *another*, which by this happy temper are made *his own*: This baniſhes all envying and repining at the Enjoyments of our Neighbours; roots out all Diſſentions, and bitter Animoſities; implanting in their ſtead within our Minds, a tender fellow-feeling of their ſeveral Conditions; with an induſtrious readineſs to promote their happineſs, and conſult it as carefully as our own proſperity. And what a noble effect muſt theſe Diſpoſitions have, upon any Society that is bleſſed with ſuch Members? As Diviſion is the ruin of all Communities, ſo *Union* and *Agreement* are the *Supporters* of them: By *Theſe* ſo many *Kingdoms* and *Commonwealths*, have crept up from weak and inconſiderable Beginnings, to the higheſt pitch of Majeſty and Splendour; by *Theſe* they have been raiſed, by *Theſe* upheld, and when *Theſe* have ceaſed they have ſunk down into Deſtruction; literally verifying that Aſſertion of our Saviour, a *Kingdom divided againſt itſelf cannot ſtand.* If emminent *Dangers* are to be reſiſted, *United Forces* are beſt able to oppoſe them; if important *Deſigns* are to be carried on, *United Counſels* will compleat them moſt effectually: How ſhall he fall that has a multitude of Supporters? Or ſuppoſe he ſlip, how ſhall he be kept down, who

has a number of Hands ready to lift him up again? Thus *Unity* either *obviates* all Inconveniencies, or else administers to them a *speedy Remedy*; and as Men (without this) like *Bears* and *Tygers*, must converse in fear, and at a distance; so by *This* they become not only *sociable* Creatures, but so many *Angles*, ministring to one another's advantage. There are *Two* things to be studied by such, as truly consult the Interest and Honour of the Society they belong to; namely, that all things relating *to the service of the Publick*, be first *well-laid*, and then *well-executed*; for where these meet together it is morally impossible, but that a State so regulated must be prosperous and flourishing; and *Union* is the only Means to bring *These* to perfection. For, as to the *former*; tho' we must needs confess the Truth of this great Maxim, *That in the multitude of Counsellors there is safety*; yet to make it hold good we must always suppose, that they all tend to the accomplishment of the *same great End*, and only consult about the likeliest means to compass it. We must suppose them to be inseparably *United* in the main, and only varying in the Methods and Circumstances which relate to it; for, where the Case is otherwise, the danger is most evi-

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dent, and ſuch *divided Councils* are the Fore-runners of much chiſchief. I need only inſtance in the caſe of *Huſhai* and *Achitophel*, in the different Advice which they gave to *Abſalom*: where one being deſirous to ſecure him in his Uſurpation, and the other to make way for his Father's re-admiſſion; their *Councils* were as contrary, as the Ends they had in view, and by thwarting each other, they ſo puzzled him in his choice, that he fixed, at laſt, upon the worſt, which ended in his Ruin. But farther, *Union* is as neceſſarily ſubſervient to the Execution, as it is to the contrivance of a well-laid Deſign: There muſt, perhaps, be uſe made of many Hands, but they muſt all be conducted by one *Heart* and *Head*, in order to produce the good effect that is intended. If the Power of acting be placed in *many*, and thoſe *many* do not act jointly, as a ſingle Perſon, they weaken the whole Party by drawing different ways, and deſtroy the Cauſe they eſpouſe, by ſo unhappy a Diſunion. It is not very long ſince we fatally experienc'd the ill Conſequences that attend an Inconvenience of this nature, by the check which it gave to the Progreſs of our Arms abroad; Bleſſed be God, we have often ſince that time, been happily convinced by a long train of

Succeſſes, how beneficial 'tis to have our Forces entirely managed by One. Thus we ſee the ſtrong Tendency which *Unity* has in general, to promote the *Temporal* Happineſs of any People; and it will approve itſelf as uſeful and effectual an Inſtrument, in reſpect of that particular Caſe which now lies before us. As the Kingdoms of *Iſrael* and of *Judah*, were never in ſuch height of Glory and Reputation, as when United under the Government of *David*, and of *Solomon*, as they were Thorns in the ſides of one another, and expos'd to the Inſults of their ſeveral Enemies, when they were divided in the days of *Rehoboam*, and his Succeſſors: Such were *England* and *Scotland* when unhappily ſeparated, and ſuch may we hope to ſee them now they are entirely become one. When they were neither one Fold, nor had one Shepherd, how did they emulate one another, and diſturb each other's quiet? How frequently, like ill Neighbours, did they infeſt each others borders, and gave admiſſion and aſſiſtance to each other's Enemies? When they were afterwards join'd under one Shepherd, but ſtill continued to be two diſtinct Folds, though the groſer Marks of Enmity were, in a great meaſure remov'd, yet what Seeds of Jealouſy would ſhew themſelves ſometimes?

times? How would their differing Intereſts ſometimes claſh and interfere, and their Privileges, and their Traffick, ſtart Occaſions of diſguſt? But now that they are one Fold, as well as under one Shepherd, unleſs it be their own Faults, they may grow up together, and mutually advance the Happineſs of each other; and we may well hope to have ſuch Succeſs Abroad, as the whole twelve Tribes had in the days of *David*, who *ſmote Moab and Edom, and the Philiſtines, and had God going out with him whitherſoever he went forth*; and we may alſo expect to ſee ſuch plenty at Home, as the *United* Sons of *Jacob* had in the days of *Solomon*, who *exceeded all the Kings of the Earth in Riches, and made Silver in* Jeruſalem *as common as the Stones.* When *England* was cantoned out into ſeven ſmall Kingdoms, it was perpetually embroil'd with domeſtick Diſorders, was uneaſy at Home, and contemptible Abroad; which afterwards *United* into *one Glorious Monarchy*, grew formidable to its Neighbours, and gave us our *Edward's*, and our *Henry's*, who preſented their Country with a *Captive King of* France, and with the Honour of being Crown'd in the chief City of that Kingdom. When the *Red* and *White Roſe* had divided this Nation, how fiercely did Civil Wars rage within

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its Bowels? To what miserable Vicissitudes was it successively expos'd, and how inconsiderable a Figure did it make in *Europe*? But when the jarring Claims of both Houses center'd in our 8th. *Henry*, it made him capable of holding the Ballance of *Christendom*, and enabled him to lay the Foundation of that Blessed *Reformation*, which was happily compleated in the Reign of his Son, and by which we now enjoy the *Gospel* in *its purity*. If then the conjunction of different Parties in one Nation, has been able to produce Effects so considerable; what Advantages may we not hope for from the *Union* of *both Kingdoms*, which Nature seems to have design'd for the most intimate Agreement, by separating them in their Situation from the rest of the Universe, and thereby *Uniting* them more closely between themselves?

Thus we have seen in the *General*, and in our *Particular* instance; how great an Advantage it is to the *Temporal* Affairs of any People, *to become One Fold under One Shepherd*: It confirms their Counsels, promotes the Execution of them, and gives *weight* and *moment* to all their Undertakings: But

Secondly,

Secondly, It is also a great advantage to the *Spiritual* Affairs of any People, to become *One Fold under One Shepherd.*

One great design of our Saviour's coming into the World, was to *break down the Partition Wall*, which so long had separated between *Jew* and *Gentile*, and to include them *both* within the Pale of his Church: and therefore, instead of that *stiffness* between different Persuasions, which would not suffer the *Professors* of *one* to shew Civility to those of *another*; he endeavoured to establish amongst his Disciples, an universal benignity and condescension: The *Legal* Dispensation enclined its followers to be rigid in their Censures, and supercilious in their Behaviour; and the very design for which it seems to have been calculated, was to distinguish *One* People from the *rest* of Mankind; whereas the Christian Religion obliges all its Proselites to be favourable in their Judgment, and affable in their Conversation; and it appears to be directed to the great and useful *End* of reconciling and uniting *all the Nations of the Earth.* Now this being the design of *Christianity* in its *Latitude*, it will follow, when we restrain it to any single Church or Nation, that *That* must be imagined to be more or less perfect

fect, proportionably as it agrees with *this Universal Standard*; and the more they are *United as one Fold under One Shepherd*, the more they answer the great Ends of the *Oeconomy* of the *Gospel*; for *Union* is so essential to true Religion, that its chiefest Business, and greatest Excellency, consists in the *Uniting* of us to one another here, and to God hereafter. This being the true meaning of loving Him, and our Neighbour, in the most exalted Exercise of those two comprehensive Duties; and, indeed, when Christians are thus acted by the same common Interests, and mutually animated with the same laudable Designs, they make that earthly Society a Transcript of Heaven, and are possessed of a Condition that is purely celestial: Those everlasting Mansions of Peace and Happiness, are only fill'd with *consenting* minds; whose Inclinations tend to *one and the same Object*; who are ravished with the contemplation of each others felicity; and who rejoicing in the joy of their *fellow Angels*, multiply and encrease their own Enjoyments, by the share which they take in the felicity of others. And what greater Excellency can human Nature aim at, what more lofty spiritual Improvements can we aspire to, than an exact resemblance

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of those glorified Beings, and to be in this Life ἰσάγγελοι, or *equal to the Angels*? What Exercise or Employment can be more advantageous? than that which makes us *live here* like those ever-blessed Spirits, and qualifies us *hereafter* for their Society and Conversation; For as this is the great Entertainment of Heaven, so is it also the *strait road* that leads directly thither: Our Saviour has assigned it as the Character of his Followers, the *Badge* and *Livery* of the *Prince of Peace*; *by this* (says he) *shall all Men know, that ye are my Disciples, if ye have love for one another*; This plains all the ruggedness and unevenness of our Tempers, and implants in us an obliging affability and tractableness; it roots out the perverse Principles of Self-love, and Self-love Interest; and gives us in their room the God-like Quality, of being diffusive and communicative of Good. Thus does it dignify, and exalt our corrupted Nature, towards the ancient pitch of its original State of Innocence; nay, seems to advance it to a higher Level, even to a partial resemblance of God himself, for *God is Unity* in its most absolute perfection. But as *Union* is thus instrumental to our Spiritual Advantages, so

Contentions and Diviſions are the Harbingers of Deſtruction; and that not only in relation to the *inward Purity*, but even to the *outward Peace* and *Welfare* of the Church. The *Eaſtern* Churches might yet probably have flouriſhed, if they had but been free from this unhappy Diſpoſition: But when they baniſhed that *Peace* and *Charity* from among them, which the Goſpel was immediately deſign'd to propagate; when they divided into *Schiſms*, and *provoked each other to malice and rancour, and every evil work*; deſtroying the ſubſtance of Religion by thoſe Controverſies in which they diſputed with each other about *Circumſtances*; they wearied out the patience and long-ſuffering of God; and gave a fair Opportunity, by their obſtinate *Diſunion*, to the common Enemy of *Chriſtianity*, to break in upon them. A fair Remembrance to all ſuch as are unhappily *divided*, and thereby weaken themſelves, and *give Strength* to their Adverſaries. Thus we have the good Effect which *Union* has in *general*, upon the Spiritual Affairs of any People; and it will ſtill appear as ſerviceable and advantageous, if we apply it more *Particularly* to the preſent Occaſion. We cannot, I ſuppoſe, forget ſo very

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ſoon the great and juſt Apprehenſions we lately lay under; leſt the *neighbouring Kingdom*, which was then *Sovereign* and *Independent*, might have differed from us in relation to the *Succeſſion to the Crown*; and if that had happened, God only knows into what miſerable Confuſions it might have thrown *this whole Iſland*: how far it might have gone to ſhake our Conſtitution, and endanger the Eſtabliſhment both of *Church* and *State*. But by this happy Union all theſe Evils are prevented; and the *Settlement of the Succeſſion in the Proteſtant Line*, being jointly confirmed by the Authority of both Kingdoms, has given us ſuch an additional *Barrier* againſt *Popery*, as makes it morally impoſſible for it ever to break in upon us. And this is an Advantage to the *Church by Law eſtabliſh'd*, *which leaves* nothing for us to wiſh in reſpect of its Security: but ſuch a ſenſe of this great Mercy in all her devout Members, as may prevail with God to continue to us the Bleſſings we enjoy. It is true, there ſeems yet wanting to *compleat the common happineſs*, an entire and perfect *Union* in *Spirituals* as well as *Temporals*; but though this be an advantage which we enjoy not at the preſent, yet I cannot but believe we have made a fair Step

towards it; the little Emulations which are so natural between two rival Nations, and which kept up this Distinction, as well, as several others, will, it is to be hoped, wear off by just Degrees, and so prepare the way for a *total Reconciliation*. The Lords and Gentlemen, who represent the *other Nation*, will be used to converse daily with our Venerable Bishops, and with the zealous Patrons of our *Church*, among the *Peers* and *Commons*; and we may hope that, by this means, all Prejudice may be remov'd, a just Value may be entertain'd for their Persons, and their Characters, and they may look upon our Assemblies with a more favourable Eye, when they see *God worshipp'd amongst us in the Beauty of Holiness*. And O! that all those who truly love our *Church*, and wish her Borders enlarg'd to the *utmost Limits* of the *Island*, would resolve to *adorn their Doctrine* by their *Lives* and *Conversations*, and to recommend it by their Practice to *such as are without*. That they would treat them with that *Tenderness*, that *Meekness*, and that *Charity*, as may shame them into a *Compliance*, or make their *Stubbornes inexcusable*! Then might we justly expect to see our Saviour's promise verified to *Us of this whole Kingdom*,

*dom*, and that in its moſt proper and genuine acceptation, that we ſhould be *One Fold under one Shepherd.*

Thus in our *particular* Caſe, as well as in the *General*, we find how advantageous it is to the *Spiritual* Affairs of any People, to become *One Fold under One Shepherd.* It happily ſecures the inward Peace of the Church, and effectually promotes its outward Security; and diſpoſes and engages its ſeveral Members, to perform their Duty faithfully, both to God, and to Man.

And now what remains, but that we ſhould make Returns anſwerable to *all that the Lord has done for us, according to his mercies, and according to the multitude of his loving kindneſſes*; that we ſhould heartily and induſtriouſly co-operate with him, *in whom we live, and move, and have our Being*; by endeavouring to make this *Union*, have as great an Influence as is poſſible, both upon the *Temporal* and the *Spiritual* Advantage of theſe Nations. Let us in order to promote their Temporal concernments, caſt away from us all National diſtinctions whatſoever, and Converſe together

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Affectionately as *Fellow-Members of the same Body*: Let us not be uneasy at any trivial inconveniencies, which may possibly affect some particular Men amongst us, and which it is impossible for any Wisdom wholly to obviate; but let them be swallow'd up in the *Good* of the *Publick*, and the advantages which may accrue to the *whole Nations in General*: Let us Unite our Councils, and conjoin our Forces, for the mutual Profit and Security of each other; and let no other contention be ever rais'd up between us, but only which shall most zealously promote the Interest and Honour of the Crown of *GREAT BRITAIN*, into which we are incorporated. Let us also consult the Spiritual Interests of both Nations, *provoking one another to Love, and to good Works*: Let no difference of Opinions create a distance of Affections, nor ensnare us to go farther from one another, because we cannot meet so near as we would do. Let us give Charitable Allowances for the Prejudice of Education, and not widen any Breaches which we are unable to close up; but leave the upshot of all to our *Almighty Benefactor*, who *will perfect his own Work in his own good time*: Let our great Contest be which of us shall

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live beſt, and overcome the other in Kindneſs, and Brotherly Love: Let not *Judah* vex *Ephraim*, nor *Ephraim* envy *Judah*; but jointly pray for, and promote the *Peace of our Jeruſalem*, which is now *built as a City that is at Unity in itſelf.* In a Word, and to conclude, ſince theſe *two Kingdoms* are new *Married* together, and mutually interwoven into each others Intereſts; *Thoſe whom God has joined together, let no Man attempt to put aſunder*, and let all the good People of *GREAT-BRITAIN* ſay, *Amen.*

*Now to God the Father, Son and Holy Ghoſt, be aſcrib'd all Honour, Power, Might, Majeſty and Dominion, henceforth, and for evermore,* Amen.

*FINIS.*

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